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ABSTRACT

"The specialized, annotated bibliography is prepared for students and teachers interested in the inter-religious communication among the adherents of different faiths and traditions living in an increasingly pluralistic culture." The bibliography consists of 33 citations of materials published between 1957 and 1993 (all are books or chapters from books). The bibliography is divided into sections on: (1) world religions; (2) interreligious communication; (3) parliaments of the world's religions; (4) toward universal religion; (5) comparative religion; (6) mysticism in world religion; and (7) "new" religious movements in the United States. (NKA)

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INTER-RELIGIOUS COMMUNICATION: DIALOGUE AMONG THE WORLD RELIGIONS

Prepared by
Daniel Ross Chandler

1994

(For the Speech Communication Association)

This specialized, annotated bibliography is prepared for students and teachers interested in the inter-religious communication among the adherents of different faiths and traditions living in an increasingly pluralistic culture.

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SELECTED BIBLIOGRAPHY

The World Religions

Earhart, H. Byron ed. Religious Traditions of the World San Francisco: HarperSanFrancisco, 1993.

Earhart's detailed reference provides a pilgrimage through Africa, North America, Mesoamerica, Judaism, Christianity, Islam, Hinduism, Buddhism, China, and Japan. As a condensation from Earhart's ten-volume Religious Traditions of the World, this single book introduces comparative religion as a scholarly discipline, provides a concise overview covering ten major religious traditions, and concludes with a general index. The sections reviewing the specific traditions include a chronology listing the prominent cultural and religious events, diagrams suggesting the pervasive unity within these religions, maps indicating the geographical dissemination, a helpful glossary containing important terms, a cross-reference relating pertinent sections, and study questions that encourage thoughtful inquiry.

Eliade, Mircea. Essential Sacred Writings From Around The World San Francisco: HarperSanFrancisco, 1967.

Initially entitled From Primitives to Zen, Eliade's anthology contains carefully selected writings illustrating the essential character exhibited by the prominent non-western religions. Arranged thematically, the book provides descriptions about deities, creation myths, death and the afterlife, the relationship between humanity and the sacred, religious rituals and practices, prayer, and hymns. Indicating human diversity and religious universality,

Eliade's book employs rich primary sources chosen from the Quran, The Book of The Dead, The Rig Veda, The Bhagavad Gita, the Homeric hymns, and the Popol Vun.

Eliade, Mircea and Ioan P. Couliano. The Eliade Guide To World Religions San Francisco: HarperSanFrancisco, 1991.

This useful guide contains substantial writings describing thirty-three religions and can be consulted as a dictionary or read as an updated digest. Surveying the history of religions in a comparative perspective and according to an advanced cognitive methodology, this valuable reference covers the prominent world religions, central religious personalities, sacred writings, mythologies, and spiritual techniques. This single volume incorporates selections from Eliade's three-volume History of Religious Ideas and his sixteen-volume Encyclopedia of Religion. One part gives summaries describing the thirty-three religions, and the second section provides an index and short descriptions about central religious figures, sacred writings, and spiritual themes.

Neusner, Jacob. World Religions in America: An Introduction Louisville: Westminster/John Knox Press, 1994.

Providing information and insight into the country's increasing religious diversity, several well-recognized scholars examine the world religions found in contemporary America. The sections cover native American religion, Orthodox Christianity, Catholicism, Protestantism, Hinduism, Buddhism, and other world religions. This anthology demonstrates that understanding the United States

requires comprehending the country's religious complexity. Recognizing movements, one chapter considers native Americans; a second describes African Americans; and a third examins Hispanic Americans. The concluding chapters discuss women, politics, and society from a religious perspective. Contributors including Martin E. Marty, Jaroslav Pelikan, and Robert S. Ellwood assure coherence within the anthology by providing fundamental information describing each subject, an historical survey, descriptions about the founders, and explanations about the religions emerging in modern America.

Parrinder, Geoffrey. Encountering World Religions New York: Crossroads, 1987.

Pondering the professions, practices, and attitudes discovered among religious adherents, Parrinder describes and discusses Buddhism, Shinto, Hinduism, Sikhism, Islam, Judaism, African religion, and "marginal movements." A major strength is the author's analysis probing the problems provoked by missionary endeavors and the difficulties that develop when a person teaches about religions other than the religion that a teacher embraces.

Rausch, David A. and Carl Hermann Voss. World Religions: Our Quest For Meaning Valley Forge: Trinity Press International, 1993.

Commencing with a survey covering ancient traditions, the authors discuss eight living world religions and describe contemporary people as heirs of these historic legacies. This informed, spacious, and readable book emphasizes the development, central personalities, and fundamental teachings. The authors indicate how peoples common quests for meaning secures specific, complementary expression through the great world religions.

Sharma, Arvind. Our Religions New York: HarperCollins, 1993.

In an interesting and informative introduction covering seven world religions and written by distinguished scholars representing these traditions, the contributors describe Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam. The 1893 World's Parliament of Religions is described as a watershed in religious history when meditation, yoga, Zen, and additional Eastern teachings and techniques were introduced into westerm culture. In each chapter, the contributor describes a particular persuasion as a living contemporary world-view, explains the religion's distinctive nature, and encourages understanding and cooperation among religious believers. This anthology is presented as the first introduction describing the great world religions written specifically for general readers by outstanding scholars who are adherents within these religious traditions and movements.

Smith, Huston. The World's Religions San Francisco: HarperSanFrancisco, 1991.

A completely revised and updated edition of Smith's The Religions of Man, this bood indicates how each religion mixes universal principles with local particularities, although the empowering theological and metaphysical truths are considered as inspired. These general principles address peoples' essential humanity; however the local environs blend rites with legends, and religious teachings are constructed upon human virtues and vices. Smith renounces as an illusion of rationalism the conclusion that these universal principles are more important than rites and rituals. Smith discerns and disects the inner dimensions discovered within Hinduism, Buddhism, Taoism,

Confucianism, Islam, Judaism, and Christianity. Besides providing interesting information about Tibetan Buddhism, Sufism, and Jesus' teachings, Smith discusses primal religions and native traditions in the Americas, Australia, Africa, and Oceania.

Wilson, Andrew, ed. World Scripture: A Comparative Anthology of Sacred Texts New York: Paragon House, 1991.

As an anthology arranged topically and surveying common themes, this collection contains literary selections chosen from the great world religions that indicates a preoccupation with similar subjects and confirms considerable commonality. This unusual presentation includes writings gleaned from Judaism, Christianity, Islam, Buddhism, Hinduism, Confucianism, Jainism, Sikhism, Zoroastrianism, Bahai, and Mormonism. The editor includes the new religious movements and contemporary religions, besides mentioning the oral traditions from various primal religions of Africa, Native America, Asia, and Oceania.

Interreligious Communication

Braybrooke, Marcus. Pilgrimage of Hope: One Hundred Years of Global interfaith Dialogue New York: Crossroads, 1992.

Tracing the historical development of the contemporary interreligious movement, an active participant explains that the emerging effort emanated with the 1893 World's Parliament of Religions. Subsequently the dialogue continued through the International Association for Religious Freedom, the World Congress of Faiths, the Temple of Understanding, the World Conference For Peace Through Religion, and the World Council of Churches. Braybrooke

identifies the important issues inherent in interreligious communication.

Eck, Diana L. Encountering God: A Spiritual Journey From Bozeman To Benares Boston: Beacon Press, 1993.

Harvard professor Eck presents more tham a personal memoir when she remembers an initial visit to India in 1965, when she encountered several non-Christian religions and spiritual personalities including Achyut Patwardhan and Krishnamurti. Within the religious diversity that characterizes the contemporary United States, she reflects on her engagements with Hindus, Buddhists, and Muslims. She concludes that interreligious communication "does not usually begin with philosophy or theory, but with experience and relationships." Her sustained encounters encourage addressing the "eternal questions" through a dialogue that deepens her religious sensitivity.

Kung, Hans, Josef van Ess, Heinrich von Stietencron, and Heinz Bechert. Christianity and the World Religions Garden City: Doubleday and Company, 1986.

Analyzing the possibilities for overcoming the obstacles that inhibit interreligious communication, the authors encourage a free and open dialogue among the adherents embracing the world religions. The book explores the moral and aesthetic values within Buddhism, Hinduism, Islam, and Christianity and probes the friction-producing issues that impede interreligious communication. The authors encourage an almost unprecedented experiment in intercultural communication and appreciates the growing ecumenical exchange emerging despite humanity's complexity. Recognizing the antagonism and alienation among some religious adherents, the authors recommend reconciliation and advocate appreciation.

The Parliaments of the World's Religions

Barrows, John Henry, ed. The World's Parliament of Religions Chicago: The Parliament Publishing Company, 1893. Two volumes.

Compiled and edited by a primary planner who prepared the 1893 World's Parliament of Religions, these two volumes contain the speeches that might be described as "official proceedings" from this historic happening. An invaluable resource, these documents reflect the spirit and contain the intellectual reflections of an event historians consider as "a watershed in human history" and a "turning-point in humanity's spiritual evolution."

Kitagawa, Joseph M. "The 1893 World's Parliament of Religions and Its Legacy," The History of Religions: Understanding Human Experience Atlanta: Scholars Press, 1987, pp. 353-386.

As a professor studying comparative religion in the Divinity School of the University of Chicago, Kitagawa wrote a classic criticism describing the 1893 Parliament. Kitagawa's analysis describes the characteristics and evaluates the contributions.

Seager, Richard Hughes, ed. The Dawn of Religious Pluralism: Voices From The World's Parliament of Religions, 1893. La Salle: Open Court, 1993.

Seager, who wrote a Harvard dissertation describing the 1893 Parliament, selected sixty memorable addresses delivered during this historic event. Addresses are from Protestant mainstream ministers, African-Americans, Roman Catholics, Orthodox Christians, Jews, Muslims, Buddhists, and Hindus.

Ziolkowski, Eric J. ed. A Museum of Faiths: History and Legacies of the 1893 World's Parliament of Religions Atlanta: Scholars Press, 1993.

Besides discussing scholars' participation in the 1893 Parliament, the editor includes several important primary documents, especially Kitagawa's insightful essay.

Toward Universal Religion

Reat, N. Ross and Edmund F. Perry. A World Theology: The Central Spiritual Reality of Humankind Cambridge: Cambridge University Press, 1991.

A Christian scholar and a Buddhist philosopher analyze Hinduism, Buddhism, Judaism, Christianity, and Islam and describe each religion as a particular expression registering one common "world theology." Each manifestation of world religion attempts to ascertain the meaning and purpose of human existence and to comprehend "spiritual reality." Each religion constitutes a culture-specific expression attesting a universal religious phenomenon; the different conceptualizations of the spiritual reality found in these religions can be understood as symbolic expressions indicating a single spirituality that transcends the paramaters imposed by any one expression. After examining the similarities and differences among these religions, the authors conclude convincingly that these religions should be considered as complimentary rather than contradictory. The book presents a constructive perspective from which a person might contemplated the several expressions through which religion becomes comprehended. Explaining the symbolic differences and the essential commonalities, the authors synthesize the world's religions.

Smith, Huston. Forgotten Truth: The Common Vision of the World's Religions San Francisco: HarperSanFrancisco, 1992.

Smith observes that people experience a profound need to believe that the truth they perceive "is rooted in the unchanging depths of the universe." Within the world's religions, Smith maintains, a pattern appears when a person discovers a "remarkable unity underlying the surface differences." An "invisible geometry" discloses a single truth. The author states that the modern western perspective differs greatly from the "human unanimity." This differences arises from a serious misreading emanating through modern scientific inquiry; however modern science remains unsuccessful in providing a viable model representing the universe primarily because the empirical methodologies are inoperative in certain realms. Subjects that invite scientific investigation no longer converge in a model that makes nature intelligible. Smith states that wonderous realities are glimpses outside a restrictive "tunnel vision."

Comparative Religion

Sharpe, Eric J. Comparative Religion: A History La Salle: Open Court, 1986.

As a detailed survey describing the development of comparative religion, Sharpe's book explains how the precursors arose, describes the responses from European Christians and free thinkers, and indicates that this academic discipline became established during the late nineteenth century. Sharpe's study indicates that throughout history, comparative religion evoked periodic condemnation or criticism from some Christian theologians. Some adherents anticipated Christianity to absord non-Christian religions; others expected a new religion to emerge through dialogue.

Mysticism in World Religion

Bridges, Hal. American Mysticism From William James To Zen New York: Harper and Row, 1970.

Described as the first book devoted completely to the history of mysticism in the United States, Bridges' study demonstrates that "mysticism in America shows striking similarities to mystical patterns of experience and thought throughout the world's history." Between 1900 and 1970, the author maintained, the American people indicated a persistent interest in mysticism that reached an unprecedented height. Westerners' growing knowledge about Eastern religion stems from the nineteenth century. The American mystical tradition is not dominant, but remains alive; Bridges concludes that these mystics will endure as long as they can discover a corner where they can contemplate.

Cousins, Ewert H. Global Spirituality: Toward The Meeting of Mystical Paths Madras: Ramakrishna Institute, 1985.

Cousins maintains that the "religious phenomenon" can not remain confined within a religious tradition, geographical region, or historical movement. The author explains that humanity requires a perspective that would have been neither necessary nor possible earlier in history. Describing the "religious phenomenon" as a global phenomenon, Cousins ponders an emerging "collective spiritual journey" during which intersecting spiritual pathways are catalysts transforming religious consciousness into global porportions. Human survival requires an intelligent appreciation of this profound change. A common spiritual experience and ancient wisdom pervades the world's religions. Communicating this spiritual

insight possibly remains the world's oldest discipline. Cousins contends that the forces fostering planetization are nurturing an unprecedented "complexification of consciousness" through the convening cultures.

Forman, Robert K. C. The Problem of Pure Consciousness New York: Oxford University Press, 1990.

This scholarly anthology explores whether mystical experiences are informed by a mystic's concepts and culture, and whether these experiences transcend the cultural conditions. These contributors question whether mystical experiences are different in various religious traditions and movements, are essentially similar. Describing "pure consciousness" as being awake but devoid of intentional content in consciousness, the authors analyze this phenomenon from Hindu, Buddhist, Christian, and Jewish sources. The book concludes that pure consciousness poses serious conceptual problems for a constructive consideration of mystical experience; current models are flawed with inconsistencies and inadequacies; and new models are required for making advances in this inquiry and breaking new ground for a greater understanding of mysticism in human experience.

Katz, Steven T. Mysticism and Philosophical Analysis New York: Oxford University Press, 1978.

Katz's methodology-oriented academic anthology concludes that empirical evidence does not confirm that mystical experiences are identical. Essaysts contributing to this book indicate that the essential content in mystical experiences evades rational conceptualization; that a mystic's concepts, images, and values influence the interpretations given to mystical experiences; and that

creative arts other than speaking provides avenues with which mystics communicate their thoughts and feelings. The authentically incommunicable becomes expressed through a mystic's life, although autobiographies and biographies present inadequately these profound experiences.

Katz, Steven T. Mysticism and Religious Traditions Oxford: Oxford University Press, 1983.

Katz and his colleagues challenge conventional conclusions when they contend that mysticism constitutes an autonomous realm of experience that accommodates unsatisfactorily traditional religious professions and practices. The authors question the conviction that a mystic is a rare individual who abandons dogmas and doctrines. These writers examine critically the claim that during exalted mystical experiences the specificity of particular religious systems becomes transcended with an awareness of oneness common among authentic mystics. Rejecting the dichotemy that develops when analysts separate the mystics from their socio-cultural community, they renounce the assumption that mysticism can be extracted from these contexts or separated from the philosophical-theological surroundings, thereby treating mystical experiences as pristine, non-rational, unmediated experiences. These contributors conclude that mystical experiences and thought are comprehended more correctly and completely by examining them within the contexts that are provided by the particular cultures, religious communities, and living communities.

Otto, Rudolf. Mysticism East and West New York: Macmillan Publishing Company, 1960.

Otto discerned an astonishing conformity within the deepest impulses of

human's mystical experience, from the earliest decades of ancient Indian mysticism through Ficthe's speculative philosophical system. Otto manintained that although mystical experiences seem independent from races and time and while countless persons deduce striking similarities within these experiences and their expressions, still the conclusion that all mystical experiences are identical is problematic. Renouncing the belief that mystical experiences are essentially identical, Otto maintains that "there is a diversity in mystical experience which is not less than that of religious feeling in general." Examining the mystical experiences described by Christian writer Eckhart and Indian contemplative Sankara, the author studied how mysticism penetrates religious experience to the extent that religious feeling surpasses rational content. Otto analyzed "the extent to which its hidden, non-rational, numinous elements predominate and determine the emotional life."

Parringer, Geoffrey. Mysticism in the World's Religions New York: Oxford University Press, 1976.

Recognizing that the world's religions evidently embody diverse attitudes toward mysticism, Parrinder clarifies the claims about the similarities and differences by analyzing the prominent living religions found in the East and the West. The writer studied the monistic mysticism in which a contemplative experiences self-identity or union with the All and theistic mysticism in which an aspirant communes without experiencing identity or unity. Parrinder concluded mysticism is not an exclusive esoteric experience or unusual perception; these illuminating insights are experienced by inmunerable individuals around the world and through passing time.

Staal, Fritz. Exploring Mysticism: A Methodological Essay Berkeley: The University of California Press, 1975.

Examining the methodological questions involved in research, Staal complained correctly that contemporary studies remain unsatisfactory and perpetuate an undiminished ignorance about mysticism. Recent research explores what Staal described as "a domain of the mind that appears to be as vast, varied, and intricate as many of the areas of physics." Stall encourages methodologically sound research probing "a separate area of experience that is otherwise beyond reach, and that possesses characteristics and properties, and possibly connections with other areas of reality, about which little intelligible and reliable information is at present available." Staal concluded that mystical experiences are to some extent independent from their interpretations and evaluations; that belief in God emanates from mystical experiences; and that this reflection upon mysticism facilitates attaining mystical experiences.

Suzuki, Daisetz Teitaro. Mysticism: Christian and Buddhist New York: Harper and Brothers, 1957.

Suzuki compared and contrasted Zen and Shin Buddhist found in the East with the mystical experience described by western contemplative Eckhart. Suzuki concluded that both traditions have a common ground; that the superficial differences are less significant than the insights that they share ib common; and that spiritual consciousness awaken when persons encounter a network of contradictions concerning human existence. The distinguished scholar of Buddhism concludes this book with a remarkable collection containing writings composed by Japanese mystics.

The "New" Religious Movements in the United States

Basil, Robert, ed. Not Necessarily The New Age Buffalo: Prometheus, 1988.

Analyzing the "new age" movement as a pervasive, uniquely American phenomenon from a sceptical perspective, the contributors criticize the beliefs and practices found among the country's emerging groups. Included are discussions on reincarnation, clairvoyance, trance-channeling, and transpersonal psychology. The history, culture, philosophy, and politics are scrutenized in this interesting, informative anthology.

Bednarowski, Mary Farrell. New Religions and the Theological Imagination in America Bloomington: Indiana University Press, 1989.

Defining "theological imagination" as a creative human capacity and inclination for formulating meaning-systems and models for the universe, the author describes Mormonism, Christian Science, Scientology, Theosophy, the Unification Church, and the "new age" movement. Bednarowski explains that some persons employ these emerging theological systems to orient and interpret their lives.

Faivre, Antoine and Jacob Needleman. Modern Esoteric Spirituality New York: Crossroad, 1992.

An extensive subject, "esoteric spirituality" encompasses numerous movements and an extensive literature; components appear in art, music, literature, politics, and science. Within this mythic historical tradition are included Moses, Zoroaster, Hermes, Plato, Orpheus, and Sibylls. The

authors approach the subject phenomenologically, as an attitude and an ensemble of forms having identifiable characteristics. The book contains a sweeping historical survey covering ancient and medieval sources and a discussion describing the powerful esoteric currents moving within western culture since the fifteenth century. Within this later period appear Paracelsus, Boehme, Steiner, Gueron, Gurdjieff, and Jung.

Lewis, James R. and J. Gordon Melton, eds. Perspectives on the New Age Albany: State University of New York Press, 1992.

In a spacious study, the contributors place the "new age" movement within a context with the predecessors, examine specialized examples, and indicate the international influence and impact. Commencing with a well-defined historical perspective, the contributors present different perspectives, anticipate future directions and tendencies, and indicate why some scholars consider this contemporary phenomenon as the most significant development in recent western history.

Needleman, Jacob and George Baker. Understanding the New Religions New York: The Seabury Press, 1978.

In this academic anthology the contributors contend convincingly that these new religious movements, in the broadest sense, far from constituting an aberration, are a crucial aspect indicating profound cultural change. Following an historical survey, the book continues with a discussion describing the nature, significance, and phenomenology exhibited by these movements.